

principle; self-imposed inability does not diminish responsibility; failure to develop talents or opportunity does not restrain the increase of responsibility, yet the squarely interpreted principle remains, Opportunity Measures Responsibility.

Taking up the racial principle of our being, let us note this is a manifestation of increased opportunity and responsibility. Infinity alone can limit the possibilities for weal or woe to the coming individuals through the blessings or curses to be handed down by racial inheritance.

We desire now to note particularly this principle as manifested in our two great representatives, Adam and Christ.

The guilt of Adam's first sin involves each individual of the race in alienation from the life that is in God, i. e., in death; and in the possession of the seed of sin. It is certain that, in this adverse environment, the germ of sin will take possession of the whole nature; and every child of Adam will, on attaining adult age, actually sin and, as an individual, become "particeps criminis" in Adam's guilt.

But our principle of judgment prevents the individual condemnation until the individual can declare himself.

That the principle of judgment so applies, follows not alone from the passages above referred to, but also from the analogy of Adam's condemnation and Christ's justification. See Rom. 5: 12ff.

In Rom. 5: 12-21, the above analogy is carried through with this broad exception (see substance of vss. 15-17): The application of the free gift of justification is in any given case much more to be expected. For example: 1. If in any case condemnation is applied as per Adam, we may be more certain that in the analogous relation to Christ grace will be applied. 2. If any circumstance, or lack of the same, hinders or delays the application of grace, as per Christ, we may be more certain that the application of the condemnation will be hindered or delayed, as per Adam. So as the imputation of Christ's righteousness to those represented in him, i. e., the Elect, secures for each one—in God's own time—the environment of the Holy Spirit and the implanting of the "holy seed"; but not until, as an individual adult, he, by his own declaration, takes his stand, is he actually and for all time justified; we may be more certain that, in the imputation of Adam's guilt, to those in him, each individual—though born in an evil environment and possessing the implanted germ of sin—will not until he individually declares himself, receive his condemnation.

Turning now to the imputation of Christ's righteousness:

This intervenes at Eden's very gates. It makes deliverance from the fatal environment possible to all; it assures it to the elect. And this brings us to the point: All born into this world are either elect or non-elect. We can ascertain which only by certain visible signs. For those attaining adult age, we have the signs of their declared belief or unbelief.

For those dying in infancy, what?

Outside of Christ, we can see no hope

for them. But even outside of Christ, considering the great principle of judgment, and that God himself has removed them before they could make any individual declarations,—dare any one assert that they perish?

This, however, is speculative; no such conditions confront us. Christ, our great Representative, came and the benefits of his justification became applicable at the very moment of guilt.

Turn again to Rom. 5: 14ff. In applying Adam's guilt, the inspired apostle has gone to the extreme of including "even those who had not sinned after the likeness of Adam's first transgression," i. e., as we admit, the infants. That he does consider this as extreme, appears in his use of the adverb "even."

But note how, with evident relief, he hastens, in vs. 15, to assert that the imputation of the free gift is much more to be expected. He makes the direct declaration that the racial condemnation does extend "even" to the infants; and then adds, much more does the free gift. Later on, with all this still in mind, where sin abounded, grace did much more abound. We conclude, then, the state of infancy is a presumption of election, and we are to assume this until the passage into the adult stage furnishes us with more certain evidence pro or con. See Hodge's Syst. Theol., Vol. I, page 26. Was not this the idea in David's mind (2d. Sam. 12: 22-23)? He is comforted with the assurance that where the departed spirit of the child has gone, there he will go. If now the providence of God removes a child during this period of infancy, what does it signify?

I see a little child sitting upon the railroad track; the great freight train is rushing down upon it. The consequences of such an environment will be fatal. But before the train can reach the child, a man seizes it and removes it to safety. Can I not legitimately conclude that he had chosen to do so?

And if our little infants are placed where the train of events will bring certain death; but we see God in his providence—maybe by the superstition of a heathen mother throwing the child to the alligators—remove the child from the impending danger, and rob sin of its spoil; can we not similarly conclude that God had chosen to do so? And have we not the evidence beyond a reasonable doubt, of the election of the child? A Corollary. The environment produced by sin through its violation of sanitary and hygienic principles, induces a high rate of infant mortality. Thus sin to a degree over-reaches itself, and where sin abounded grace is made the more to abound. Christ's declaration is thus verified, "Of such is the kingdom of heaven." So great is the number of children in heaven, that it is theirs—they give character to it.

Summing up:

First. God's great principle of judgment renders it impossible for any one to believe that infants dying in infancy are lost.

Second. Such passages as Mt. 18: 1-14, 19: 13-15, 2d. Sam. 12: 22-23, Jonah 4: 11 make it clear that our Father desires the salvation of infants to a degree sur-

passing his desire for the salvation of any others. They will be saved if there be any possible way.

Third. The possibility of his imputing to them the righteousness of Christ, and the regenerating gift of the Spirit, no one will deny. (Can there be a reasonable doubt?)

Fourth. Rom. 5: 14ff declares the likelihood so great, that the state of infancy becomes a presumption of election.

Fifth. His own providential removal during infancy removes all reasonable doubt, and leaves the assurance that the free grace in Christ has triumphed.

So we conclude beyond a reasonable doubt, "Infants dying in infancy are included in the election of grace, and are regenerated and saved by Christ and through the Holy Spirit."

I believe that the "Elect Infant" clause should be so revised.

ANNUAL SUBSCRIPTION OF A MILLION DOLLARS.

The most important of the series of resolutions adopted by the great Laymen's missionary conference at Birmingham is the following:

"We recommend the thoroughly organized canvass of the entire membership of each church for individual subscriptions on the weekly basis for the work of missions."

Why may not this result be reached by the meeting of the General Assembly in May, so that it may be reported to that body as an accomplished fact? We feel assured that the result of such a canvass, carried out in the spirit of the Birmingham Conference, would be a subscription of not less than a million dollars for our work. If all the men who attend that great Conference, with the co-operation of the pastors, the missionary committees of the Laymen's movement and the Women's and Young People's missionary societies, set themselves resolutely to the task, every member of every church in our Assembly can be reached and an individual subscription secured from practically every member within the next sixty days.

The four representatives of the Forward Movement, Messrs. F. A. Brown, J. H. Gruvor, A. P. Hassell and Robert McMullen, will render all the assistance within their power in organizing and conducting this canvass. It will only be possible for them, however, to reach a comparatively small number of our 3,200 churches, and if the work is to be done it must be done by the churches themselves. We earnestly suggest that whenever the work is complete in any church, that church shall immediately come to the assistance of its nearest neighbor. An enthusiasm in the work will thus be generated and spread which will carry it to a triumphant success.

Instead of making these subscriptions to individual special objects, which would require correspondence and involve delay, it is suggested that they be made directly to the Annual Million Dollar Fund asked for by the General Assembly to enable us to discharge the whole responsibility that has been devolved upon our Church as its share in the World Evangelization.